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we have seen his star - -
and have come to worship him

Lutheran Herald

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We have seen HIS STAR

Thoughts Wander at Christmas . . .

Remarkable how simple the outward trappings of Christmas have become now that we are back to the number we started with—two. A bit lonesome at times, perhaps, but rather comfortable, too.

So it is Christmas Eve at our house, with the "festivities" over. The traditional Christmas Eve dinner has been eaten (a good deal simpler and certainly much quieter than in earlier years). The old Christmas Gospel has been read again and all our thanksgiving and intercession and praise rolled together in a prayer to lay at the Child's feet (it may be that Christmas is "children's time," but there is just as much thrill in the old words at 60 as at six). The tree has been enjoyed (it used to be tradition that it must reach from floor to ceiling; now we are well satisfied with a three-footer on a table, and we love that one just as much). The gifts have been opened, exclaimed over, and enjoyed (at that point, the thoughts wander to another home, and we feel a bit lonely as we think of four diminutive "men" who have been enjoying some packages we sent them several weeks ago)

So the formal part of Christmas Eve at our house is over. The evening is still young, and now the two of us, each in a favorite corner, continue to let our thoughts wander. They wander from the room and thoughts of our lovely evening, just coming to a close. They go back over the thirty and more years since that family was first gathered about the tree (only two of us that first Christmas, too). They sweep up in one great recollection all the Christmases since then, and there comes a realization of how much the little Bethlehem Family has influenced the life of ours.

Our thoughts wander farther than that. They range the long road of two thousand years and form an image of a Child become Man, who suffered and died and lives again—all because "God so loved the world." They wander into the nooks and crannies of human existence and pause to marvel at the triumphant march of Christian history bearing out the prophecy that "a little Child shall lead them."

They reach out toward the future—the future that God has not unveiled for us—the future into which we walk by faith, not by sight. And we thank Him who creates in us the faith that is better for mortal man than sight.

Then our wandering thoughts come to rest in contemplation of eternal Christmas—a thought ever so much dearer now that it is ever so much nearer. For what is all this life of ours if not a reaching toward the great eternity in which the Child is the King, the lights of the tree are the lights about the Throne, the carols are the angelic choir in which we have a part?

For wandering thoughts must have a haven. And our haven is the place where Christmas is eternal.

—O. G. MALMIN

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A Christmas Meditation
by John Sutherland Bonnell

In a Time of Fear and Tension

ONLY AN AUTHOR with a flair for history would have begun the story of the Nativity as does Luke, the Greek scholar and physician: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed."

This sentence "a decree from Caesar Augustus," literally flings us into the heart of Roman history. Every high school student knows that Caesar Augustus had waded to the throne of the Roman Empire through a sea of blood. After the brutal assassination of Julius Caesar, a struggle for power broke out between three claimants to power—Lepidus, Mark Antony, and Octavius. Finally, they settled their quarrel by forming a triumvirate and divided the Empire into three parts, each one of them ruling a section. The three conspirators then perpetrated one of the most ghastly crimes in history. In their greedy desire for wealth they drew up by common agreement a list of 300 senators and 2000 Roman knights. These proscribed persons were all assassinated and their property was confiscated. Later Octavius eliminated one of his rivals, Lepidus. Five years thereafter he defeated the combined forces of Mark Antony and Cleopatra. Thus the year 30 B.C., Octavius had become master of the whole Roman world.

Disregarding his crimes the Roman senate gave to Octavius the honorable title of Augustus, that is, "venerable," "majestic." The Senate also decreed that the sixth month of the Roman calendar should be known as Augustus, hence the month of August in our present-day reckoning. Then for forty-five years this man Caesar Augustus ruled with absolute power an empire that stretched from the Euphrates River in the east to the Atlantic Ocean in the west, and from the British Isles in the north to the cataracts of the Nile River in the south.

According to Luke, the decree of Augustus proclaimed, "that *all the world* should be taxed." Here is a proud boast—"orbis terrarum," the circle of the earth. It was this "taxing" or "census" decreed by Augustus in the 30th year of his reign that sent Joseph and Mary on a three-day journey from Nazareth to Bethlehem.

In reality it was not the decree of Caesar Aug that set in motion the events that led to the bir Christ in Bethlehem. Rather, it was the decree o Eternal God. High above the throne of the em who so proudly ruled amid the seven hills of R was the throne of Him who is King of Kings and of lords.

In a *History of Rome,* by P. V. Myers, appears sentence: "In the midst of the reign of Augustus, profound peace prevailed throughout the civi world, Jesus was born in Bethlehem of Judea. The was unheralded at Rome." What a triumph of u statement: "The event was unheralded at Rome." event not only was unheralded but unknown at R Caesar Augustus, strutting in his palace that nig the long ago, little dreamed that in an insignif outpost of his Empire, and at the heart of a subject despised race, an epoch of history was being enacte

How could Augustus know that a little child, in poverty and obscurity, without the aid of pe sword, would divide the history of mankind into ments: before and after His birth? How could he k that three centuries after he had uttered his de one of his successors to the throne of the Empire w lower his proud eagles in deference to the Cro Christ? "In hoc signo vinces." "By this sign conq

Just as oblivious to these momentous happenings the merchant princes feasting in the inn at Bethle the Roman officers busily enrolling the people as arrived in the city, and the stolid soldiery who mad the garrison. Once again God had hidden these t from the wise and prudent and revealed them babes; for yonder, where the lad David had often ed his father's sheep, this holy mystery was rev to a band of shepherds.

Far off in the mystic east a little group of astrol had been intently watching the heavens. When a star was discovered shining brightly in the we sky, these Magi, or religious seers, believed that was a portent of some great happening. It could sca be less than the birth of a king. So they set fort their long quest to find the newborn babe.

at was the reaction of the Magi when arriving at hem they found not the royal wealth and pomp ower they had anticipated, but a helpless little sleeping in a manger? Were they disappointed isheartened? These reverent watchers of the sky a whisper in their souls that told them that this was worthy of their adoration.

tin Luther in a tender and beautiful poem sings raises of the Bethlehem babe:

Our little Lord, we give Thee praise
That Thou hast deigned to take our ways,
Born of a maid—a man to be
And all the angels sing to Thee.

What the globe could not enwrap
Nestled lies in Mary's lap,
Just a baby very wee
Yet Lord of all the world is He.

at a change the centuries have wrought! All that n of Caesar Augustus today are a few crumbling ns in the Roman Forum, and the rubble of what had been lordly temples, with an occasional men- n Roman history texts—all pitiful relics of a glory departed. But the Babe of Bethlehem, unnoticed d unknown to the great of the earth, crowded out inn at Bethlehem, born in sorrow and poverty, and hunted by Herod the king, is remembered oved today by millions of men, women and chil- around the world. At the very mention of His human hearts grow more tender everywhere.

world before Christ was a world without love. me the appetite of the people for the cruelties of ena steadily increased. Caesar Augustus pandered ir cravings by providing battles to the death be- large bodies of gladiators.

hough among Rome's many altars there was one to pity, it only served to accentuate the prevail- humanity of man to man. The fate of helpless ge and unwanted childhood was exposure and . There was not one hospital or one orphanage or lace of refuge anywhere in the Empire, or a single ht given to the unbefriended and the poor. Life illions of people was only a long silent night n by the shuffling feet of those who stumbled in ark. It was like the dream of a delirious patient osses on his bed of suffering and cries out, "Would od it were morning."

n a lone star shone in the Syrian sky, a star that ened the coming of the dawn. Suddenly the dark- f that long night was riven by celestial light and ngel's voice proclaimed, "Behold, I bring you good gs of great joy, which shall be to all people. For unto you is born this day in the City of David a Savior, which is Christ the Lord."

Throughout our world today are countless multitudes who are disheartened and disillusioned by the terrible contrast between the song of the angels and the realities of the world we live in. Why sing Christmas carols or talk about angels, wise men from afar, and peace and good will when in truth there is suspicion and hate, fear and tension between the nations, and the ever-present threat of atomic warfare?

This was the mood of many people in the United States in 1863 when this nation was riven asunder by its dreadful civil war. Henry Wadsworth Longfellow sat in his home at this time brooding on the thought of this fratricidal slaughter. Taking up his pen he began to write a poem on Christmas:

I heard the bells on Christmas day
Their old familiar carols play,
and wild and sweet
The words repeat,
Of "Peace on earth, good will to men!"

And in despair I bowed my head;
"There is no peace on earth," I said,
"For hate is strong
And mocks the song
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth he sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

This is the answer to the mood of pessimism and despair. The Christmas story is eternally true.

The poet Longfellow on that Christmas day almost a century ago caught a vision of God's sovereignty and His eternal purposes for His children. This truth was revealed to the shepherds, to the wise men and to Joseph and Mary on that first Christmas day long ago.

From His earliest years this vision was lodged in the heart of Jesus. It never grew dim. It was his dream of making this world God's world, a world of brotherhood and justice and peace.

O wonderful Babe of Bethlehem, little Boy of Nazareth, divine Christ of Calvary, come back from the long ago and kindle in our hearts the vision you saw: that this world can yet be made God's world, where all little children will be loved and protected, where every man will see in his fellows the features of a brother and a friend, a world where peace shall find a permanent home.

CHRISTMAS TREE FOR THE CHRIST CHILD

Green needles
not as sharp as thorns
nor crushed
near sweet as myrrh
(for you are yet
a tiny Babe).

Remote, apart
on mountain ledge
nor lone
as you will be
(for you are yet
a tiny Babe).

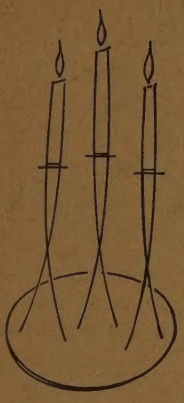
NAIDA KNATVOLD

The song of carols in the air,
The feel of angels everywhere,
The tender hush of Heavenly lig
Oh, how I wish that I might be
In Bethlehem tonight.

But miles can never keep from m
The thought that I am near to T
The joy of Thy eternal might,
The certain knowing that I am
In Bethlehem to-night.

ANNE TH. FREAR

Christmas in Poetry and Pros



I have moved Bethlehem this night. No more
Judean hills, nor sheep, nor any inn.
Instead, the street light dim upon my door,
A garish wreath, a tinselled tree within.
No angel sings. I mourn my sin alone
Till God bends down, the darkness bursts apart,
The light pours forth (the star is now my own!)
And Christ is born within my waiting heart.

O God, this night, let some thin sampan's hull,
Some kraal, some tent, some snow-encrusted cave
Be to its habitant a Bethlehem, the full
Light breaking on His faithfulness to save.
City of David, strew thy hills afar,
Lend to the world, O Bethlehem, thy star.

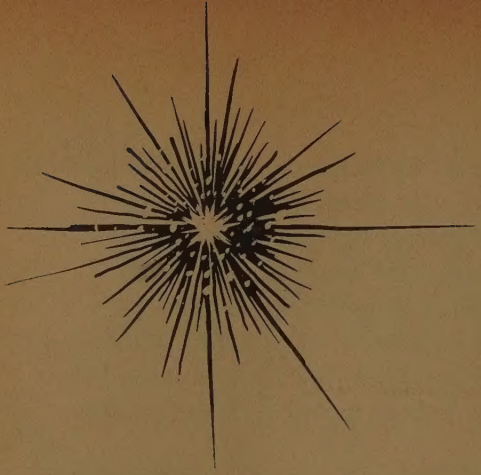
FLORENCE EKSTRAND

Bishop Berggrav's Last Christmas

Many of us are growing old. Personally, I reached the age of 74 last fall, and now I want to attend an 'old folks festival' the way we had them in Hurdal in my day. Each Christmas I feel as though I were younger, as though I were a *child* again. The difference is that Christmas now seems so close to eternity. Busy-ness is ended, stillness has grown. The past Christmases I have spent with my son, Oivind. They have five children, and there is lots of Christmas! Sometimes I imagine that my father and mother, and especially Katherine, are with us and join in our happiness. The youngest member of the family is Eve, two years old. She is especially fond of her grandfather, and so I am especially fond of her. The two of us play "angels"—she who so recently was one, and I who hope soon to be one. Neither of us is an angel now! She has too much life; and grandfather has lost some of his, although only some.

And so I sit in my deep chair and wonder if this will be my last Christmas. There is nothing unpleasant in that thought. An old man whose life is full of weeds, but who, unbelievably, through God becomes what the Savior has made possible for him—a child of God. That is what Christmas really is—that God came into the world and took upon Himself the life and circumstances of man, in order that we may receive His. Not only am I forgiven, but God even counts me holy! In the sight of God both Eve and I are already angels. Here is something we cannot understand. But we can believe it.

Written for the parish paper of the congregation in Hurdal, Norway at Christmas time, 1958, less than a month before he died. Hurdalen was the first parish Berggrav served. (Translated from "Eivind Berggrav-Spenningens Mann," by Alex Johnson.)



Little Star

A children's story by E. Kenneth Ha

MANY, MANY YEARS AGO, a little star lived in the heavens. He twinkled so softly that, even on a clear night, he could hardly be seen.

All the other stars made fun of this tiny star. They told him that he didn't make things any brighter on earth.

"Look at us," they would say, as they twinkled so prettily. "We make it so bright and cheery for the people on earth. They can even tell where they are going just by looking at us. But they would have to squint to see you." And as they would say "squint" the stars would all blink at him, and laugh.

And it was so, for his little light was so dim. Little wonder that the other stars mocked him all the time, and called him "Little Star."

Little Star felt very sad. Every day he would dream about lighting up the whole sky. He'd make the other stars sorry that they had mocked him. As he rested each day, waiting for the night to come, he made plans how he would teach the other stars a lesson. When he shined so brightly, the other stars couldn't be seen, just as Little Star couldn't be seen before. He would make the night as bright as the day, and even the sun would be jealous of him.

But when night came, try as he would, he just couldn't twinkle any brighter. He kept getting sadder and sadder, and his light dimmer and dimmer, until—

Until one day the Master of the stars cal Little Star to him.

"Little Star, I have a big job for you need a star to tell something to the folks earth."

Little Star was sure it would be to tell th something wonderful. He had heard ab other stars who had shined to bear a mess to the people on earth. But surely this wo be more wonderful than anything any ot star had ever told. Through his mind th ran all sorts of ideas about the message Master of the stars wanted him to bring.

Little Star almost missed what the Mas said next. "I want you to shine above a sta to tell people that a baby has been b there."

This made Little Star feel sad once aga Just a poor baby, in a stable. It wasn't mu he thought.

But the Master went on. "Shepherds a kings will be guided to that stable by y light. Long after this baby grows up, n will remember you."

Now Little Star felt much happier. N the other stars could no longer mock h Even if his light once again became dim, th couldn't make fun of him.

There's just one other thing," the Master d, "You'll have to shine so brightly that afraid you'll burn yourself out and never e again."

ittle Star wasn't sure he'd like that. The r stars might laugh after he was gone, ng he had wasted himself just for a baby. Master told him to think about it for a nights.

ittle Star thought about it many nights. day, as soon as morning came and the went to their rest, Little Star rushed to Master and told him he'd do it. Even if eant that he could never shine again, Lit- tar would be a messenger as the Master asked him to be.

o Little Star did shine. It was a cool, clear t, and all the stars were out, twinkling shining so merrily. But Little Star's light brighter than all the others. He shined e brightly than any other star ever had. he let it shine right over a little village he land of Palestine. It brightened the le village, and the rolling hills around it, the brightest light fell on a certain little le in the village.

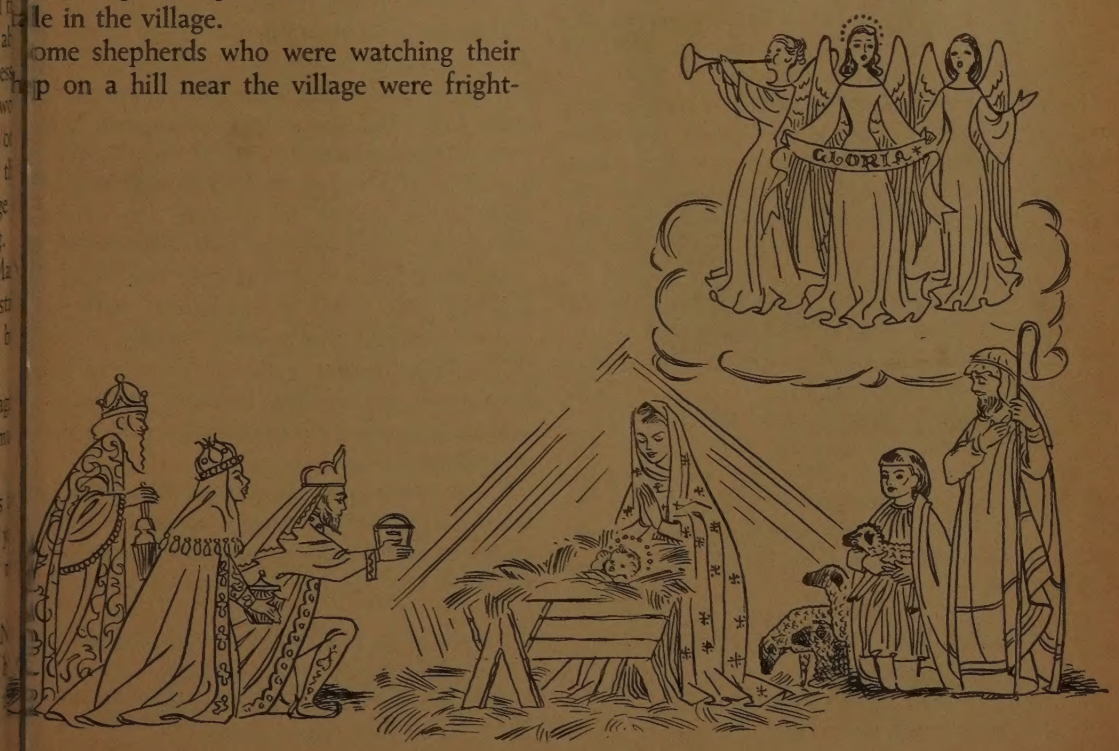
ome shepherds who were watching their p on a hill near the village were frightened by the light. But they followed it, and when they came to the stable, they found a little new-born baby, lying in a manger. They bowed down before the manger where the baby had been laid.

In a land far from this village in Palestine, some men who were studying the stars saw Little Star shining so brightly. So they came, guided by the light of the star, and they, too, kneeled before the manger and worshipped the baby.

Little Star twinkled so hard that when his job was done, his light had gone out.

But the other stars didn't make fun of him. They felt very proud of Little Star, and they were sorry that they had made fun of him. They wanted to do something to make up for their mocking, so they gave Little Star a new name.

And everyone remembers him by the name they gave him. They called him the Bethlehem Star.



Hymns of Joy

by Vincent Edwards

It is interesting to consider how many great hymns of the Yuletide emphasize man's hope of salvation. In the sacred songs of the year's happiest season, this theme is stressed continually. It forms the thread of gold in the holiday's magic carpet.

No noted writer voiced this message more fervently than Dr. Isaac Watts. He has been called "the father of English hymnody," and he must have endeared himself to his contemporaries. After preaching for fourteen years at London's Mark Lane Chapel, his health broke down, and he went to recuperate at the home of Sir Thomas Abney, London's former Lord Mayor. He planned to stay only a week in that delightful country place, but the Abney family found him such a congenial guest that he remained in their household until his death thirty-six years later.

One would like to have glimpsed that happy circle on the seventh Christmas after Dr. Watts' arrival. The date was December 25th, 1719. That was when the writer gave the world his beloved stanzas "Joy to the World." No Yuletide hymn sounds a more exultant note; it is no wonder that it has become such a long-lasting favorite:

Joy to the world! The Lord is come;
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing . . .

At Christmas Charles Wesley was caught up in same seventh heaven of ecstasy. On a Christmas m ing, so the story goes, he was walking to the ch where he was organist when all the church bells b pealing. Inspired on the spot, he found himself li up some appropriate verses:

Hark! how all the welkin rings
Glory to the King of kings . . .

This was later changed to

Hark! the herald angels sing,
Glory to the newborn King . . .

This hymn, as everybody knows, is a universal fav for Yule singers, for here, too, salvation is the r rent theme:

Hail the heaven-born Prince of Peace!
Hail the Sun of Righteousness!
Light and life to all He brings,
Risen with healing in His wings.
Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.

December's red-letter date marked an important e for another great hymnwriter. On Christmas Day, Dr. Philip Doddridge began a long preaching c at the Castle Hill Church in Northampton, Englan contemporary of both Dr. Watts and the Wesleys was noted for his learning. John Wesley looked hin once for the purpose of obtaining information a what books young ministers should be advised to

Dr. Doddridge's most impressive monument to is found today in the numerous titles under his n in most hymnals. One of these, "O God of Bethel Whose Hand" became a life-long favorite of Dr. D Livingstone. In his dark hours of loneliness in African bush, the great missionary would find com by reading it aloud.

It was in the sixth year of his Northampton past that Philip Doddridge wrote a beautiful Advent hy As he put down the lines, perhaps he recalled the ha Christmas Day when he first appeared in that pulp

Hark! the glad sound, the Saviour comes!
The Saviour promised long;
Let every heart prepare a throne,
And every voice a song . . .

clergymen are not the only group to have fallen the spell of Christmas. Editors have been inspired l. In England, more than a century and a half ames Montgomery was the outspoken editor of effield *Iris*. He wrote such fiery editorials that he vice sent to jail for his frankness.

pily, he found peace at last. It was in the sunset of his life that he turned to hymn-writing, and nurchgoers everywhere are familiar with his work. Christmas season of 1816 he was moved to write ervid lines:

Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth;
Come and worship,
Come and worship,
Worship Christ, the newborn King . . .

he middle nineteenth century no American editor more distinguished following than Dr. Josiah t Holland. His novels, "Arthur Bonnicastle," and Story of Sevenoaks," were best-sellers, and he was n as the head of *Century Magazine* when that s monthly was launched. Yet, out of all Dr. Hol- wrote, nothing much is remembered today except ole Christmas carol, "There's a Song in the Air," first appeared in 1872. Here, too, the message out in its most jubilant form:

ejoice in the light, and we echo the song
comes down through the night from the heavenly ng.
we shout to the lovely evangel they bring,
we greet in His cradle our Saviour and King!

all the popular carols by American writers, none re beloved than "O Little Town of Bethlehem." s written in 1868 by Phillips Brooks for the chil- of his Sunday school at the Church of the Holy y in Philadelphia. Three years before the rector ade a visit to the Holy Land. Now, on this joyous ide, he wanted to make others see as he had the hills about Bethlehem on Christmas Eve, when d looked down on the sleeping town where the ur of the world had been born:

Yet, in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight . . .

down through the years, the message of Christmas ins ever new.

Christmas at the Country Parsonage

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

In our family the most excitingly happy time of the year is, of course, the Christmas season. Having brought many old world traditions from Norway and Germany to the United States, our Christmas is—in spite of all activities and much work—at the same time "koselig," cosy, "gemuetlich."

We love to sing the old beloved carols in our three languages, and of course we play records of Christmas music in Norwegian, German, and English. On Christmas Eve my husband always reads the Christmas story in Norwegian, and I read it in German. This year Kristin will be able to read it in English. Thus we feel closer to all the Christians in the world, who at that time once more rejoice in the birth of the Christ Child and again listen to the angel's ever-inspiring words, "Glory to God in the highest, and peace on earth, good will toward men!"

As our international Christmas season begins on the Saturday before the First Sunday in Advent, we are busy making our Advent wreath. Fir or spruce branches are wound around a strong wire to make a wreath. Four large red candles, red bows, and some tinsel serve as decorations. On the First Sunday in Advent we then light just one candle, on the Second Sunday two, and three are lit on the Third Sunday. Then on the Fourth Sunday, as the expectations increase steadily, we light four candles. Of course the final highlight of the season is Christmas Eve when all the lights on the Christmas tree are lit and shine brightly for the enjoyment of young and old alike.

Every year my older children get an Advent calendar. They open a tiny window of the calendar every day in December to find the picture of a toy, an angel, an animal or the like; until finally on the 24th they discover a picture of the nativity scene as the climax.

The celebration of the Advent Season stems mainly from Germany. Ever since I can remember my family has had an Advent wreath and a calendar. The Advent wreath became much used after the last war in Norway, and it has now found its way into many American homes. We used a wreath in each of our churches last year. Everyone, especially of course the children, enjoyed this symbol of the anticipation and expectation of Christmas.

Naturally our parsonage has to be decorated some weeks before Christmas. This the children like very much. We use American pine branches, ornaments, and glitter. We set up our German wooden angels which we have collected over the years. We have choir boys, an angel kitchen, and two angel orchestras. Norwegian hand made doilies beautify our tables and shelves. Imitation church windows, bought in Wisconsin and colored by the children, are taped to the windows. Transparent pictures of the nativity and other Christmas scenes are fastened over lamps or set in front of candles to be lit on special occasions. We use a great many candles in a variety of candlesticks which give a really festive atmosphere.

Just recently I came home from a shopping trip with a "Make-it-yourself Christmas Book." under my arm. The children, excited with curiosity, asked at once—

"What are we making this year, Mother?"

We like to make our own decorations, and every we must make something new.

The children leafed through the booklet and had dreds of ideas on what to make.

"Let's settle for a styrofoam centerpiece," I gested, "you each can make one and I will make biggest one for our table. We can use candles, gr ribbon, glitter, and we can even cut out figures with cooky cutter!"

"I want to have a *julenisse* (Norwegian Santa C sitting on mine," said Timmy.

"I'd rather have an angel or candles," added Kr "I guess we'll find something in our Christmas t in the basement, won't we?"

"But Mother, can we both be *julenisse* this year?

"Why sure, you can. I've got to buy more cotto your beards, though," I answered.

Our children never had a chance to "believe" in S Claus, because ever since they were small, they Santa Claus themselves. What fun it is to give out ents, especially when the children are dressed up in housecoats and red "nisseluer" (caps) with long w beards. They even may ask Father and Mother wh they have been a good boy and a good girl all otherwise they won't get any presents!

We have no definite tradition as to our Chris menu. Of course Christmas cookies, nuts, fruit, belong to any Christmas, and—quite unknown to Midwesterners here—marzipan. On Christmas Ev about 6 o'clock we eat, according to Norwegian cus "risengrynsgrøt" (rice pudding) with one scalded peeled almond added. The lucky one who finds th mond gets a fine marzipan pig.

As in Northern and Middle Europe, Christmas is celebrated here in northwestern Wisconsin, too, though it is customary in Norway and Germany t to an afternoon church service on the 24th, and in York City we usually attended a midnight candle service, there has never been a service here until morning of the 25th. Then the whole congregation to church to hear the wonderful story of the C Child who was born in a manger, to worship and to to listen to the pastor's sermon, and finally to wish other a

"Merry Christmas," a "God Jul," or perhaps "ein gesegnetes Weihnachtsfest!"

ywhere, everywhere, Christmas
t!"
we hear these words in 1959
ps they are a little more mean-
since the territory of our own
ll States has been extended this

aps, too, Christmas as it is
ted in Alaska and Hawaii
ents contrasts that are not only
sting but also remind us that
hristmas gospel was proclaimed
men.

pictures on this and the fol-
g pages are a glimpse into the
wo representative families cele-
Christmas: the Naone family,
ers of First Methodist Church
nolulu, Hawaii, and the Ode-
family, members of The Evan-
l Lutheran Church in Peters-
Alaska.

Hawaii . . .

istmas in our 50th state is like
mas on California's coast, the
states, or Florida—only more so.

Christmas . . .

From Alaska to Hawaii

A picture story by Three Lions

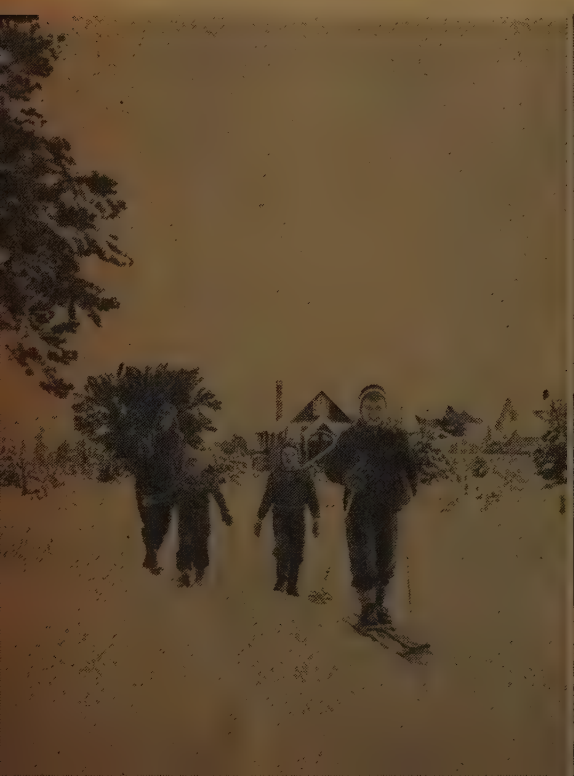
The Yule season is in the midst of the islands' most tropical season, when beaches are well populated with vacationers from the mainland. Even though fir trees have to be imported, they are there to decorate the homes and churches as families gather to hear the Christmas gospel in their living rooms or at Christian worship services. There, too, are the Christmas dinner, the giving of presents, the creche, the Sunday school Christmas play.

In Alaska . . .

Quite a contrast in weather and also in many customs is the typical celebration of Christmas in Alaska. Here the "white" Christmas is a literal fact with snow abounding everywhere. Christmas trees can be found in the backyard, or at least in the woods nearby. Most Alaska cities and towns are comparatively small, and Christmas makes the post office an especially important place. The mail, most of which comes by air, is appropriately heavy at Christmas time. The cold and snow do not deter the Alaskans from attending worship services on Christmas Day and visiting each other's homes in the holiday season.

Everywhere, everywhere, Christmas tonight!

Shopping for the Christmas tree is a big event in the Naone family. All trees must be imported from the mainland. The Odegaards, on the other hand, find their tree right outside of town and have the fun of chopping it down themselves. Trimming the tree is an important part of Christmas for both families. The Naones make decorations, while Norwegian flags are one of the tre on the Odegaard tree. In both and Alaska, the children take church programs. The Hawaii dren re-enact the Nativity scen



...und the Christmas tree ...on at the Petersburg ...he focal point of Christ- ...Christians everywhere is ...f the Christmas Gospel.

by Oscar R. Ove

From Texas to Saskatchewan, organists, choir directors, and others interested in the worship-music program of the Church find new inspiration at music leadership institutes . . .

THAT ALLELUIAS MAY RING

If your church musicians attended one of the music leadership institutes of the past summer and fall, you may have heard the prelude to this report—perhaps in the form of something unusual from the choirloft, the organ, and the congregation's participation in the worship services.

These institutes sponsored each year by the Choral Union of The Evangelical Lutheran Church have become oases where new ideas, materials, and inspiration may be found. They are designed to meet the needs of choral directors, organists, Sunday school song instructors, church singers, pastors, and others interested in the worship-music program of the Church.

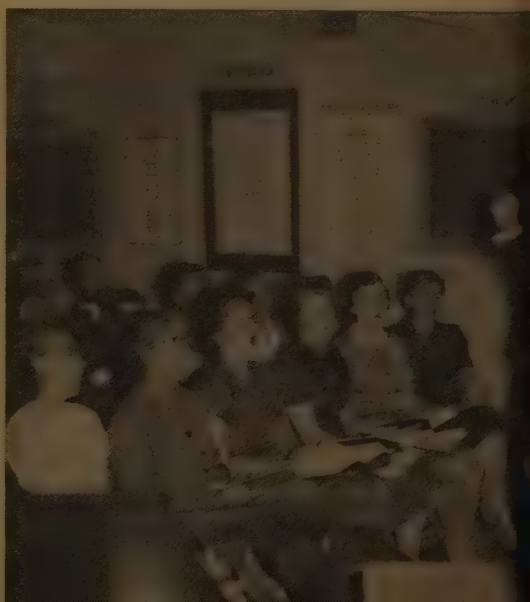
During 1959 institutes were held at Dana College, Blair, Nebraska; Luther College, Decorah, Iowa; St. Olaf College, Northfield, Minnesota; and in parish buildings at Moose Jaw, Sask., and San Antonio, Texas.

At Dana College and in San Antonio the intersynodical character of these gatherings was in evidence. The Dana institute was spearheaded by Professor Paul Neve, head of the music department at the college (UELC). At San Antonio the Rev. Harold W. Moench, pastor of Christ Lutheran Church (ALC) and also a church musician, acted as dean and manager. St. John's Lutheran Church (ALC) was host to the institute. Instructors at both places were drawn from several synods. The pictures on these pages were taken at the Texas Institute.

At Moose Jaw the institute was annexed to the Canada District Convention of our Church, creating a very favorable setting. It helped to draw attendants from a wide area, and to bring the mission of music to the attention of the whole assembly.

What happens at a music institute? Before the nine o'clock bell rings the classroom hums like a pre-concert tune-up of an orchestra. The dean barely gets through the opening devotion and the introduction of the instructor before the barrage of questions bu loose: How do you get men to join a volunteer ch Should we sing from the rear balcony, or the cha in front? Do we have to learn those Introits mentio in the new settings of the liturgy? Don't they be to the Roman Catholics? Should off-key singers allowed in a church choir that sings to the glory God? How poor must a choir be before it shou be heard in church? How are the jobs of the c director and pastor related? I am a minister's wife it ethical for me to direct the choir in my husba church? Does organ music, without words, carry spiritual message? Should we not rather *sing* the p ude? Is the choir processional a part of worship, or a parade?

Dr. Overby leading the class in choir conducting at San Antonio.



e chairman has to call a halt to the barrage and se that these questions be postponed until the question has been answered, namely, why do we choirs in our churches? When that is solved we egin to look for ways and means. The period ends the happy conclusion that there is a lot of ceiling for song in the Church. And so a favorite hymn s conflicting minds to the fount of grace. This was pening class in "The mission and training of the h choir."

ten o'clock the scene changes to the Junior c Class. The side door opens and in marches a disciplined children's choir, with ears and eyes open. The class demonstration begins. With only minutes of briefing they are ready. To the amaze- of the adults, they follow every move of the er; they imitate the very timber of her voice, in- ng the wrinkles on her brow. In ten minutes, or they have memorized a long hymn or unison m, words and tune, and sing with a free tone, aneous expression, and a jubilation that is con- us.

the last forenoon class another high point is ed. This is the eleven o'clock session in "Worship, gy and Music." The class is now a congregation, to follow the leading of an authority in the sub- The new Service Book and Hymnal, always in nce at a music institute, becomes the actual text in this class. Questions again begin to pour: What orship? Where did the liturgy come from? Why t in our day? How should it be rendered? Have heard the recent Jazz setting of the Mass? Shall I ue my organ while the congregation flounders on the responses, or shall I use volume and lead them? Etc.

After a lecture on the history and the purposes of liturgy, actual rehearsing of the two settings begin. In this procedure we have been enlightened and stimulated in the meaningfulness and proper use of our whole Order of Service. In a special sense, in this class all the activities of the ministry of music merge and find their fulfillment. Special hours are needed to survey the hymn contents of the new book.

This may seem like a full forenoon schedule, but the afternoon and evening are equally loaded. We can only list the titles of the classes: 1:30, The Role of the Church Organist; 2:30, Reading and Evaluating Choir Anthems; 4:00, Fundamentals of Singing; 4:30, Rudiments of Conducting; 5:00, Open Discussion. These titles speak for themselves, but the class for organists really merits special mention. So much depends on our organists. They could ask questions for a whole week. The session in the organ loft, therefore, is one of much ado about many things.

The evenings also are full of song. The class choir goes through a rigorous clinic rehearsal in which theories and drill points come to light. Six anthems are prepared for use at the closing session on the last evening of the institute, which takes the form of a public concert, or song service, a demonstration of the various facets of a well-organized ministry of music. The day closes with Vespers and a calm sociability, a fellowship which is unforgettable. When it is all over we come home determined that because we were at a music leadership institute, alleluias will ring in our congregation this year.

Mrs. Jean White, organist at Grace Lutheran Church (ALC), San Antonio, Texas, demonstrates a fine point of organ technique. (Right) Mrs. Milton Frueh, director of choirs at St. Paul's Church (ALC) at New Brauenfels, Texas, interprets a choir anthem for junior choir directors.

Christmas All the Year

Christmas in November

In Hartford, Connecticut, a workman in a tree-trimmer's lift adjusted the flame on a twenty-foot Christmas candle. It was five weeks before Christmas. In many other cities the halls were decked even earlier, with Christmas trees crowding out the Hallowe'en corn stalks. And now very soon the audio will go on from Nova Scotia to Nova Zembla with "Silent Night" in a hundred hammed-up versions and "White Christmas" by saxophones, soft tenors, chipmunks, and confused contraltos who want to do something for somebody at 45 r.p.m.

Christmas in July

The crowning silliness is the typically American application of Scrooge's promise in *A Christmas Carol,* "I will honor Christmas in my heart, and try to keep it all the year"—the thing called "Christmas in July" in which some churches and some businesses conspired during the brutal hot spell last summer. It was like being served a T-bone steak smothered with whipped cream. The wax Santa Claus dummies were hauled out of storage and stood looking mildly bewildered at the sizzling streets like Mexican War generals in a premature resurrection. The shrill voices of children gathered for Daily Vacation Bible School intoned a montage of "Jesus Wants Me for a Sunbeam" and "Jingle Bells." It was a form of well-intentioned lunacy.

Loss of Rhythm

In all fairness to Dickens, it must be said that he urged the honoring of Christmas in our hearts. He did not mean a daily diet of goose and plum pudding. But it is a symptom of our age that we no longer pattern anything. In primitive societies rhythm is all. The year is bound by a rigid pattern of seasons and festivals. The life cycle is structured by iron taboos. There is a time of sowing and reaping, fasting and feasting, frenzy and tranquility. A child is not a youth; a youth is not yet mature; the mature and the old have their appointed time and place. But in modern society the child is rushed toward adulthood, and the adult tries in impossible ways to remain a child. There was a time, for example, when children were deprived of certain delights not because they were harmful to them but because they seemed more appropriate to adults. All this is passing. Now a child of nine and ten is p mitted to savor a full range of adult experiences s of love and marriage. No conversation is considered mature for him, no topic too advanced. Because of incredible prosperity, even marriage becomes a possi ty for mere children. We don't want to deprive them anything.

Christmas in December

The assumption which underlies our thinking se to be that if a thing is good, it is good at all times places and in all quantities. But it is a very old wisd which says that familiarity breeds contempt and some things are to be savored, not bolted.

I grew up in a society in which the church with its majestic rhythm formed the structure of t Christmas was preceded by Advent, and Advent Judgment Sunday. Judgment Sunday was a day darkness and lowering skies, shot through with su crimson. "Dies irae, dies illa" (O day of wrath, O day!) Advent was a time of increasing light. The li did not come at once. Like a December dawn it gered, dawdled, teased. And during this time of d ness and tentative light we did not anticipate. We not sing Christmas carols. We did not sneak a loo the Christmas gifts being stored in cupboards closets. The game was to wait, to feel the intoler expectancy grow within us. The game was to fas taste privation and poverty in order that the beaut Christmas might burst upon us with unbearable j

For the Family Altar

J. R. Hestenes

rd the Sunday After New Year — *Thoughts on Time*

The Lesson: Acts 4:23-31 • The Gospel: Matthew 2:13-18

Monday, December 28

TIME AS TEACHER

Job 32:7

t days speak, and many years wisdom."

me is a gift of God, and if it is it can speak to us in terms of xperience. Experience, it has been is the best teacher. And this is T God has been in that experience. d is kept outside our human ex- ce, nothing has been learned, noth- ined. Following the passage quoted occur these words: "But it is pirit in man, the breath of the hty, that makes him understand." g God speak to us through our nd our years is to be good stew- f the gift of time.

w good it is, gracious Father, to the feet of those who in Your have become full of days and years. these we have the witness of Your faithfulness. And in their hearts inds is a quiet knowing, a wisdom of You. In the Name of Jesus. Amen.

Tuesday, December 29

TIME AS VARIETY

Ecclesiastes 3:1

For everything there is a season, a time for every matter under heaven. A time to be born, and a time to die . . . a time to keep, and a time to cast away.

Time brings different things to different people. Sometimes it seems to deal harshly; at other times it deals in kindness. But, despite the great variety of experiences known to man, there is one experience common to all: "A time to be born and a time to die." Time used under grace is never lost time for it is devoted to that which is eternal, and the "time to die" is not the final hour, for it ushers into eternity where His own shall dwell with God.

Looking back upon the year soon past, O Lord, we see how there was so much joy and so much sorrow; some little victories and some little defeats. And in all of it You have been with us. We thank You for Your constant presence, the only Presence that gives balance to our days. Amen.

Wednesday, December 30

DOES ANYTHING LAST?

Mark 13:31

"Heaven and earth will pass away, but my words will not pass away."

At the end of the year, when the old calendar is replaced by a new one, we deal directly with the fact that in life there is change. Things grow old. Today becomes yesterday; the present soon becomes the past, fading as it recedes into the category of "olden times." People change, customs change, many ideas change. In the midst of all this stands the Word which in its purity and reliability stands sure. Human need lasts, frailty and sin continue to condemn. The Word stands in every age the answer to the needs of man.

It is much as a cable, blessed Jesus, stretched across the swift current of the river of time. When I am secured to this, to the eternal Word, then I am not swept away, nor made a victim of the unrelenting currents and whimsies of time. On Your Word I will stand. Amen.

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Thursday, December 31

THE ETERNAL FATHER

Deuteronomy 33:27

e eternal God is your dwelling place, nderneath are the everlasting arms.

day is the last day of the year as unt time. As Christian people we t let this day pass without reflecting the goodness of God to us in the ear. Underneath our whole experi- in all its variety, have been the sting arms of the Father. Out of ear again has come to us a witness e grace of God. Into the new year ant to move with confidence, know- at the dwelling place of our life aith is secure. Time can work no s with the Eternal.

our failure to use wisely every tunity of the past year, we ask forgiveness, dear God. For the sins ave committed, for the things we ted to do, we ask Your pardon. only out of Your mercy that we ot consumed. Bring us to a deeper and a higher loyalty. Amen.

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Friday, January 1

A NEW TIME

II Corinthians 5:17

Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come.

Today we find ourselves in the Year of our Lord, 1960. In our manner of time keeping, time has changed. The usual figure used to illustrate the New year is a little baby, and this is good. Those who agree with the declaration of the Apostle Paul, can quickly translate the figure of a mere baby to that of the Christ Child, whose coming to earth brought new hope, the only hope there is for humanity. For in Him time is grace, and all is renewed so it is truly new. And we are new creatures living in God's time.

May the coming of this New Year symbolize to me how new life comes to those who let You carry out Your transforming work within them, O Lord. And let this newness we have in Faith have its way so that we shall live usefully, and joyfully serve You and our fellow men. Amen.

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Saturday, January 2

SAVING TIME

Psalms 90:12

So teach us to number our days that we may get a heart of wisdom.

Time is altogether too precious to be wasted. Yet how we fritter away this expensive item! Good stewards of time know the importance of planning how each day shall be used, and to what best advantage the hours can be spent. In the midst of all this we must be aware that the most important thing that anyone can do is to come into the right relationship with God and do those things that will promote Spiritual growth. To get a heart of wisdom is one of the assignments we have in this life, and its fulfillment consists in being a believing child of God.

We thank You, heavenly Father, for the many wonderful experiences that come to us, for the good feeling of using time well for work, for rest, for recreation, physical and spiritual. Give unto us the wisdom that belongs to those who number days by the calendar of Your abounding grace. Amen.

Special Christmas Telecast

A Festival of Seven Lessons and Carols will be telecast live by the NBC-TV network from Washington Cathedral (Protestant Episcopal) in the nation's capital on Christmas Day, Friday, Dec. 25 (10-11 a.m. EST).

The Rt. Rev. Angus Dun, Bishop of Washington, and the Very Rev. Francis B. Sayre, Dean of Washington Cathedral, will participate in the service, which is chiefly musical.

The festival, given traditionally at Christmas by the Choir of Kings College, Cambridge, England, will be presented by Washington Cathedral on this occasion for the seventh time since its founding in 1907.

Through readings from the Scriptures and singing of carols, the festival proclaims the fall and redemption of man. In the seventh lesson, the meaning of Christ's coming is stated. Lessons are read by five laymen (a chorister, an acolyte, an usher, a verger, a choir boy) and two clerics (a canon and the dean of the Cathedral).

Pelikan vs. Huxley . . .

At Darwin University

Dr. Jaroslav Pelikan, Lutheran professor of historical theology at the University of Chicago's Federated Theological Faculty, disagreed in Chicago with a noted British biologist and professed atheist that all religions are doomed, that man evolved and was not created and that science and religion are "split."

Sir Julian Huxley, in addressing the university's Darwin Centennial Convocation, also said earlier that a new religion rooted in scientific knowledge would evolve which would have no supernatural beings, such as a God endowed with mental and spiritual properties capable of intervening in the affairs of man and his environment.

Dr. Pelikan was a speaker at an Institute on "Science and Technology," held as part of the convocation which commemorated the 100th anniversary of Charles Darwin's "Origin of Species."

He reviewed the Christian doctrine of creation, both as to its origins and controversies over it. That doctrine, he said, by the 19th century "had maneuvered itself into a position where the doctrine of evolution was a fundamental threat."

Actually, he noted, "the central meaning of the Biblical words for 'create' is divine activity, regardless of when the 'creating' is said to have taken place or how or from what previously existing materials, if any."

"Creation, therefore, is not principally an account of origins, but of dependence (upon God)," he said.

Dr. Pelikan observed that some doctrines have gone into hibernation and later were "radically reconceived and re-interpreted," adding that something similar may be happening to the Christian doctrine of creation.

"From quiet corners all over Christendom," he said, "theologians are listening to scientists with seriousness and humility. So serious and humble are they in their dedication to the task of theology that they will not let theologians pose as scientists.

"So deeply do they believe in task of science that they will no scientists pose as theologians.

Dr. Pelikan quoted Sir Juli grandfather, Thomas Huxley, the ogist who supported Darwin's th of evolution 100 years ago, as say

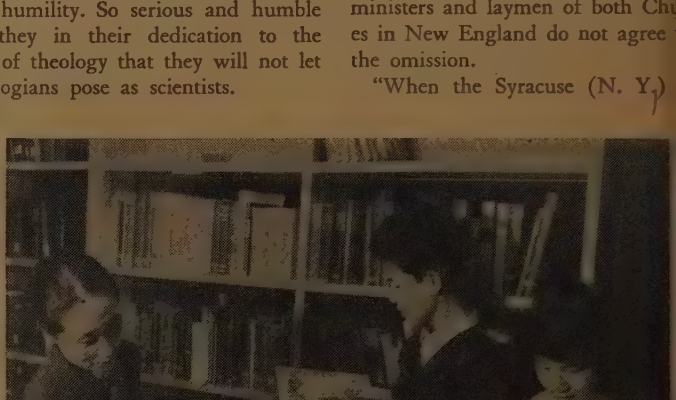
"Science seems to me to teach the highest and strongest manner great truth which is embodied in Christian conception of entire su der to the will of God."

Unitarians Object to Dropping 'Jesus'

Twenty-three Unitarian mini and one Universalist minister wen record at a meeting in Worce Mass., as opposing the eliminatio the word "Jesus" from a statemen purpose in the proposed constitu of the merger of the two denom tions.

Dr. Wallace W. Robbins of Unitarian Church said he spons the meeting because he felt that m ministers and laymen of both Chu es in New England do not agree the omission.

"When the Syracuse (N. Y.)



—RNS Photo

BOOKS FOR TOKYO UNIVERSITY—Tane Takahashi (left) and two student helpers examine the collection of 60 prize American children's books donated to the International Christian University by a Toledo, Ohio service club as "good ambassadors" to Japan.

e scorned to maintain in the new
se of consolidation the name of
as it is in the purposes of the
it Unitarian and Universalist
hes," he said, "it made the great
ll of the life, death and continu-
pirit of Jesus' in the midst of his
: We cannot in conscience join
s denial."

e ministers of Unitarian and
rsalist churches," a statement
"who have covenanted in the
of Jesus to worship God and
our fellow men in order to pre-
our Christian consciences, to
our prophetic fire and to ensure
r children the heritage of our
Christian language, thought and
, do join in common loyalty and
al help.

e invite Unitarian and Univer-
of like minds to join us in the
ant and the work to which we
alled."

n Bureau to Help Chaplain Training

der terms of a unique agreement
d by the U. S. Bureau of Prisons
he Department of Pastoral Serv-
the National Council of Church-
rgymen may now receive clinical
al training in the federal prison
.

ining will be done in residence at
burg Federal Penitentiary in
ylvania after the NCC depart-
nominates prospective trainees
have received the endorsement of
respective denominations. Pref-
e will be given to ministers with
ation in clinical training.

e arrangement was worked out
en Dr. James V. Bennett, direc-
the Bureau of Prisons, and the
tment's chairman, the Rev. Carl
lack, secretary of Chaplaincy
es of the National Lutheran
cil.

e Rev. Mark Shedron, executive
or of the department, a unit of
National Council's Division of
tian Life and Work, said "the
ing of this agreement is that the
u of Prisons has recognized the
for more intensive clinical pas-
training for chaplains and for
ehabilitation of inmates within
rison system."

Behnken vs. Papacy

Dr. John Behnken, president of the Lutheran Church-Missouri Synod, was recently challenged by *Our Sunday Visitor,* a Catholic weekly, to defend his synod's traditional stand that the papacy can be identified with the "anti-Christ" of Scripture.

Dr. Behnken's reply said in part that while Lutherans do not regard "the recognition of the papacy as the anti-Christ" as a fundamental article of Christian faith necessary to salvation, there are certain "marks which have caused Lutherans to identify the institution of the papacy (not the Roman church and its people or the *person* of the Pope) with the anti-Christ described by St. Paul in II Thessalonians."

Dr. Behnken also pointed out that the main objection to papal doctrine lies in the fact it is "contrary to the grace alone and faith alone doctrines of Scripture." The Missouri Synod was specifically cited in the *Visitor* article.

In noting that the Lutheran Church accepts the Bible alone as the Word of God, Dr. Behnken pointed out that the Roman church also includes "non-canonical books of the Old Testament among its Scriptures, and accords the tradition of the church an authority similar to, or equal to, that of the New Testament."

The letter to the widely circulated Roman Catholic weekly, added that "because of this position, the Roman church has enabled the Papacy to acquire complete authority to proclaim dogmas foreign to Apostolic teaching and completely unfounded in Scripture."

Dr. Behnken cited as examples "the dogma of the Immaculate Conception of the Virgin Mary, the Infallibility of the Pope, and the Assumption of the Virgin Mary, imposed as articles of faith on our Roman Catholic neighbors, to be believed on pain of damnation."

The letter cited papal authority as the greatest stumbling block to the inauguration of discussions on Christian doctrine between Roman Catholics and Lutherans.

LWA Short of Goal

Contributions to Lutheran World Action amounted to 65 per cent of the goal as this year's appeal for $3,900,000 entered its final month in December.

—NLC Photo

DIBELIUS HONORED—Berlin Bishop Otto Dibelius (left) receives an honorary membership card to the Protestant Men of the Chapel, an Army Christian men's group. Presenting it is Lieutenant Colonel C. I. Olsen of Staten Island, N. Y., president of the Berlin PMOC. The presentation followed an address by Bishop Dibelius at the Berlin Community chapel which was attended by more than 1,000 German and American Protestants.

Receipts totaled $2,530,725 as of Nov. 30, it was reported by the Rev. Rollin Shaffer, assistant director of the financial campaign conducted annually by the eight Churches associated in the National Lutheran Council to raise funds for spiritual and material aid at home and abroad.

First among the contributors was the American Lutheran Church with $501,100 or 71 per cent of its quota, followed by the United Lutheran Church in America with $1,230,107 or 68 per cent.

In Canada . . . .

Budget, Clothing Records

Canadian Lutherans had cause to rejoice over two records announced at the meeting of the Canadian Lutheran Council in Winnipeg.

First a record budget of $71,000 was adopted for 1961. Secondly it was announced that Canadian Lutheran World Relief shipped 210,000 pounds of used clothing to needy during 1959, a record volume in the 13-year history of the agency.

Budget

The 25 per cent increase over the 1960 budget will make it possible to appoint a fourth student chaplain and to inaugurate a new welfare program.

The welfare program will seek to enlist members of 700 affiliated congregations across Canada in projects to help their neighbors in time of trouble. Upon ratification by the six bodies participating in the CLC, an executive secretary will be called at an annual salary of $7,900. He is expected to begin his duties on Jan. 1, 1961.

Clothing

The Rev. Clifton L. Monk, executive secretary of CLWR, reported to its annual meeting here that clothing valued at $1,167,263 had been sent overseas since the agency was organized in 1946.

Other shipments during the same period included 4,152,000 pounds of food, 5,000 pounds of drugs and 28,675 yards of new cloth. Total value of all supplies amounted to $2,010,803.

Largely responsible for this year's record clothing shipments, according to Mr. Monk, were public appeals such as that conducted in Western Ontario in Thanksgiving week.

1960 Pastor's Convocation . . .

Program Centered in Word, Sacraments

The program of the annual midwinter Convocation at Luther Theolog Seminary, St. Paul, Minn., January 5-9, will revolve principally around Word and Sacraments.

Professor Ernst Kinder of the University of Muenster in Germany will sp each day on "The Sacraments in the Life of the Church Today." Profe Edmund Smits of the Luther faculty will give three lectures on "The rament in the History of Dogma." Professor Paul Bretscher of Concordia Seminary, St. Louis, Mo., will give three lectures: "The Doctrine of the Word in Contemporary Theology," "The Inspiration and Authority of Scripture," and "Principles of Interpretation." One of England's outstanding Luther scholars, Dr. Philip S. Watson, will give two lectures on "Human Nature According to Luther," and "Luther's Understanding of the Holy Spirit."

Two pastors of The Evangelical Lutheran Church will each give a lecture on preaching. They are the Rev. Oscar Anderson, pastor of Trinity Church, Moorhead, Minn., and the Rev. Arndt Halvorson, professor of homiletics at Luther Seminary, who has just returned from a year of study in Europe.

Morning devotions on Tuesday and Thursday will be led by Dr. T. F. Gullixson, president emeritus of Luther Seminary, and matins on Wednesday morning will be conducted by the Rev. Karl Brevik of Central Church, Minneapolis, Minn. A complete program of the three-day session for pastors is given on the next page.

Ernst Kinder, professor of Systematic Theology at the University of Muenster, ranks as one of Germany's outstanding theologians. He has been one of the leading spirits in the formation of the so-called VELKD, the United Evangelical Lutheran Church of Germany. From 1949 to 1953 he was the editor of the Church's official organ, "Evangelisch - lutherische Kirchenzeitung." His theological leadership has been recognized in his appointment to the Commission on Theology of the Lutheran World Federation. Following the Convocation he will give a series of lectures to the students before returning to Germany.

Professor Philip S. Watson, form lecturer in Systematic Theology Birmingham, England, has rece joined the faculty of Garrett Sch of Theology in Evanston, Illinois. ranks as one of England's outstand Luther scholars.

Professor Paul M. Bretscher is h of the Deparment of Systematic Th ogy at Concordia Seminary, St. Lo Through frequent lecturing to the gians in Europe he has become re nized as one of America's leading L eran theologians. He has for years h one of the editors of "The Conco Theological Monthly."

Professor Edmund Smits, Th.D., gether with Professor Rozentals, c to Luther Seminary from the Chu of Latvia. Dr. Smits is known for intimate knowledge of the Chu Fathers, both of the Early Chu and of the Reformation period.

Pastors' Wives Meet Too

While their husbands are attend the annual convocation of Lu Seminary in St. Paul, pastor's w will hold their fifth annual "fellows on January 5-6 in the auditorium the Lutheran Brotherhood Build 701 Second Ave. S., Minneapolis, M

Each day begins with a prayer sion at 9:30 a.m. Speakers and lea include Dr. Ernst Kinder of Muen Germany, and the Rev. Arndt Ha son of Luther Seminary, two of convocation speakers; Dr. Ar Grams of the University of Mi sota's department of child welfare; Roy Harrisville of the Luther S nary faculty; and Mrs. Carroll Hir lie, wife of the ELC's youth direc

Afternoon sessions will be dev to musical presentations as outline the program on the next page.

MID-WINTER CONVOCATION

Luther Theological Seminary, St. Paul, Minnesota

January 5-7, 1959

	TUESDAY	WEDNESDAY	THURSDAY
9:00-9:15	Devotion Gullixson	Matins Brevik	Devotion Gullixson
9:15-10:00	The Sacrament in the History of Dogma Smits	The Sacrament in the History of Dogma Smits	The Sacrament in the History of Dogma Smits
10:10-10:55	The Doctrine of the Word in Contemporary Theology Bretscher	The Inspiration and Authority of Scripture Bretscher	Human Nature According to Luther Watson
10:55-11:20	COFFEE HOUR		
11:20-12:05	The Sacraments in the Life of the Church Today Kinder	The Sacraments in the Life of the Church Today Kinder	The Sacraments in the Life of the Church Today Kinder
2:00-2:45	Principles of Interpretation Bretscher	Preaching Anderson	Luther's Understanding of the Holy Spirit Watson
2:55-3:40	Preaching Halvorson		

MEETING OF PASTORS' WIVES

Auditorium,
Lutheran Brotherhood Building
701 Second Avenue South
Minneapolis
January 5-6, 1960

	TUESDAY	WEDNESDAY
9:30	Prayer Sessions Mrs. Rolf Boe Mrs. Arthur S. Johnson	Prayer Sessions Mrs. Rolf Boe Mrs. Arthur S. Johnson
10:00	Bible Study Dr. Roy Harrisville	Bible Study Dr. Roy Harrisville
10:45	"Is the Pastor's Wife Also Called?" The Rev. Arndt Halvorson	"The Parent's Role in the Religious Development of the Child" Dr. Armin Grams
11:30	NOON RECESS	
1:15	Devotions Mrs. A. E. Hanson	Devotions Mrs. E. C. Reinertson
1:30	"Till We Have Faces" Mrs. Carroll Hinderlie	"The Sacraments in the Life of a Christian" Dr. Ernst Kinder
2:30	"Amahl and the Night Visitors" by Gian-Carlo Menotti	"Little Singers" directed by Frederick Hilary
3:00	Coffee Hour	Coffee Hour

al Music Clinic nounced for January

music experts will be a part of ogram of the fifth annual music sponsored by Augsburg Pub- House January 8-9 at Central an Church, Minneapolis, Minn. ed on the program for this year's are Heinrich Fleischer, recently ted University Organist and pro- of music at the University of sota; Weston Noble, head of the department at Luther College, ih, Iowa; Leland Sateren, chair- f the music department at Augsburg College, Minneapolis; Paul Ensrud, professor of church music at St. Olaf College, Northfield, Minn.; and Ronald Nelson, director of music at Westwood Lutheran Church, St. Louis Park, Minn.

The clinic, which has been attended in the past by participants from several states, is open to all church musicians, students, and pastors without charge.

Dr. Fleischer will lecture and demonstrate organ music on Friday evening, January 8. "The Choral Prelude —Its Form, Its Contents, Its Performance, and Its Liturgical Function," will be the subject of his first session, beginning at 7:00 p.m. in the sanctuary of Central. The second session, at 8:00 p.m., will be devoted to "Hymn Playing and Demonstration of Easy Church Music for the Organist with Limited Training." A coffee hour and display of music will follow at 9:00 p.m.

Besides his University post, Dr. Fleischer serves as director of music at Grace Lutheran Church, Minneapolis. He had previously served as organist and teacher at the University of Chicago, Valparaiso University, and at

various schools and churches in Germany. He has made successful tours as a concert organist in Europe, Canada, and the United States.

Choral sessions will be conducted from 8:30 a.m. to 4:15 p.m. Saturday, January 9, in the Fellowship Hall at Central. Weston Noble will conduct a reading session of music for mixed voices. Mr. Noble has selected anthems of various styles, by composers of different periods, and will demonstrate interpretation and appropriate handling of these styles.

Leland Sateren will present a lecture-demonstration on introducing modern music to the choir and to the congregation, and will conduct reading of new music for mixed choirs.

Music for children and youth choirs will be presented by Ronald Nelson, assisted by the Motet Choir of Westwood. Subject of his discussion will be "How can we use the changing voice in our choirs?"

Paul Ensrud will present new editions of Introits and Graduals. Dr. Ensrud is editing three complete series of Introits and Graduals for the Church Year, to be published by Augsburg Publishing House.

Dr. Johannes Riedel and Dr. Paul Fetler, both of the University of Minnesota, will conduct reading of anthems which they have recently composed.

More than 600 church musicians from seven states and Canada attended the Fourth Annual Clinic last January. Interest and attendance have grown steadily since the first Augsburg clinic, which drew some 200 guests in January of 1956.

Further details may be obtained from the Music Department of Augsburg Publishing House.

SEVENTY YEARS OF SONGS—Seventy years of membership in Lutheran Church choirs in three states is the record of Andrew L. Johnson (left) of Puyallup, Wash. The Rev. Paul Braafladt, pastor of Mountain View Church, Puyallup, is shown presenting Mr. Johnson with a new service book and hymnal on the occasion. Mr. Johnson began singing in the choir of his home church in St. Ansgar, Iowa at the age of 16. In 1893 he moved to Leeds, N. Dak. where he made his home and sang in the Leeds church choir for 53 years. Since retirement in 1946 he has been a member of Mt. View Church and its choir.

Athletic Church

Medill Avenue Church in Chicago, the Rev. Willard H. Lund, pastor, is making a record for itself in athletics this year. During 1959 the teams from this one congregation have won championship titles in girls' volleyball, men's bowling, softball, and basketball.

Book Translated

The book *At Your Best* by Dr. Oscar C. Hanson, published by Augsburg Publishing House, has just been released in the Norwegian language in Norway under the title *Du Skal Få Kraft.* The translation was done by Pastor Christian Lystig of Concordia Church, Minneapolis, Minn., and published by Lunde Forlag of Oslo.

EDUCATION ADDITION DEDICATED—new education building of Old West Church, Westbrook, Minn. was dedicated November. Four classrooms on the floor and six in the basement are us the education program of the congreg The assembly room also provides ave space for the church. The Rev. Martin sen performed the rite of dedication. Rev. Bennett O. Opdahl is pastor o parish. The church will celebrate its anniversary in 1960.

Worship in Palace

The American Lutheran congr tion of Oslo worshipped in the ace Chapel on Sunday, November His Majesty, King Olav, was pr for the service attended by more 400 worshippers.

Once a year the American con gation, Dr. Oscar C. Hanson, pasto privileged to worship in this his place.

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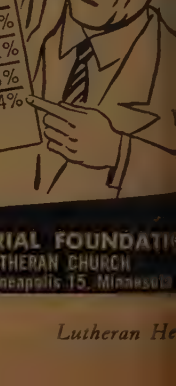

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People

Rev. and Mrs. Anton Gerlach ...onored by the congregation of ...ouris, N. Dak., parish on the ...n of their 25th wedding anni... in November.

Rev. Arnold Edwards has re... his parish at Miller, Iowa, and ...ving to Norway, Iowa, Jan. 1, ...he will serve Trinity Church of ...y and First Church of Conroy,

Rev. Percy L. Ensrude of Ala... N. Dak. is moving Jan. 1 to ...an, N. Dak., where he will ... Bowman and Lebanon Church...

Rev. Lowell W. Holte has re... as pastor of Grace Church, ... Ore. and will move after Jan. ...t. Vernon, Wash., where he will ...e the pastor of First Church.

Rev. Clarence Johnson of ...wood, Wis., will begin serving ...n Church, Whalan, and First ...h, Highland, Minn. after Christ...

Rev. J. N. Lunde of Calmar, ... will move in January to Witten... Wis., where he will serve as ...in for the Homme Home for ...ged.

Rev. Harold Naig of Sloan, ... will begin on Jan. 1 to serve ...stor of Hitterdal Church, Iola,

Rev. Harold Popp, formerly of ...Claire, Wis., is now serving as ... of St. Luke's Church (ALC) in ...more, Md.

Rev. M. R. Sucher of Warren, ..., will begin in January to serve ...stor of Our Redeemer's Church, ...n, Minn.

Rev. Walter E. N. Wahl of ...er, Iowa, will move Jan. 1 to ...n, Minn., where he becomes the ... of the rural Red Oak Grove ...ch.

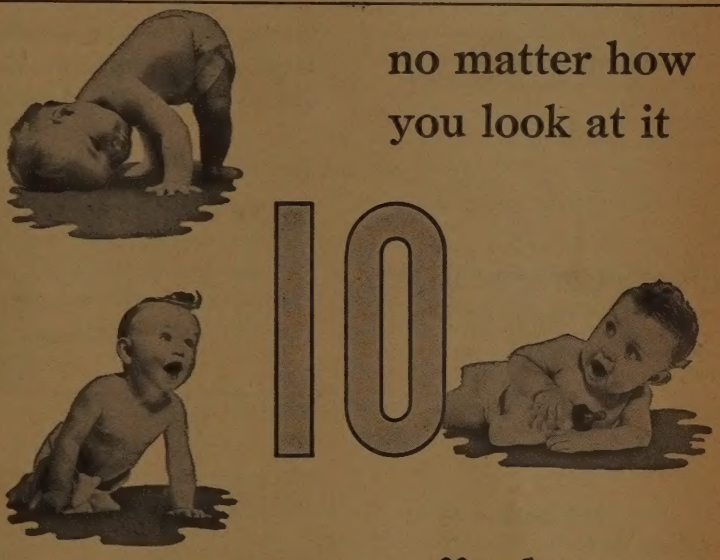
...s Geraldine Taylor, a graduate of ...orf College, was recently installed ...arish worker at Mount Calvary ...ch, La Puente, Calif., the Rev. ...n Egdahl, pastor.

Churches

...pkins, Minn.—A new parsonage ...dedicated on Nov. 29 by Shepherd ...e Hills Lutheran Church here. Dr. E. C. Reinertson preached and performed the dedicatory rites. The Rev. J. L. Ranum is pastor of the congregation.

Yankton, S. Dak.—The Christmas Eve service of Trinity Church here will be broadcast by radio station WNAX from 11:00 p.m. until midnight C.S.T. on December 24. This station, located at 570 kilocycles, has a five-state coverage. The Rev. C. G. Lygre is pastor of Trinity Church in Yankton.

Wilmot, S. Dak.—Wilmot Church, the Rev. Karsten E. O. Baalson, pastor, has voted to borrow $30,000 on its property to sponsor a loan through Home Missions to Calvary Church, Honolulu, Hawaii. This loan will enable Calvary Church, the first ELC congregation established on the Islands,



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to be graduated from Home Missions. Calvary Church is planning to build an addition to its education unit and refinance its loan from the Home Mission Extension Fund.

Clarkfield, Minnesota — Clarkfield Church, the Rev. C. M. Bagaason, pastor, dedicated its new parsonage in November. The new eight-room home was dedicated by Dr. E. C. Reinertson, president of the Southern Minnesota District.

Want Ad

Rate $1.00 a line, minimum charge $4.00

For sale: St. Paul's Luth. Church, Monrovia, Calif., Peter A. Thompson, Pastor, is offering Investment Certificates to build a new sanctuary, for a 10 yr. period at 6%. Write St. Paul's, 625 W. Foothill, Monrovia, Calif.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

FOR SALE

Businesses

Newspaper in W. Minn. town of 561 pop., new ELC church, good school. Gross income over $15M. Selling due to health. 645-1A

POSITIONS WANTED

1959 high school grad desires work as mother's aid after 1st of year. Exp. in child care. Prefer home near Luth. church. 645-2D

Woman desires position in motherless home. Area not particular. 645-3D

Lutheran layman with 25 yrs. exp. in industry and business must relocate. Will consider any reasonable offer. References furnished. 645-4E

HELP WANTED

Christian housekeeper wanted in S. Mpls. home, to assume full responsibility. 3 children ages 5, 6, and 9. Near bus and Lutheran church. 645-5F

Progressive mental hospital, N. Dak., has immediate openings for 2 psychiatric social workers. Liberal personnel policies and congenial working conditions. Opportunity to work with children and adults in out-patient clinic and in-patient service of the hospital. Some opportunity for supervision to worker showing a readiness for this. Master of Social Science required. Starting salary: $465 to $515, depending on qualifications. 645-6F

Only doctor in 100% Scandinavian area wants another doctor and nurse. Privately owned hospital. C. Minn. 645-7G

Wanted reliable married man for Ill. feeding farm by March 1, 1960. No milking. Kindly state wages expected, age, size of family, etc. when applying. 645-8G

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A Scripture verse calendar in the Norweg language. This is similar to the Church Y Calendar, with a new verse for each day, a Bible scene in colors for each month.

45c; 3 for $1

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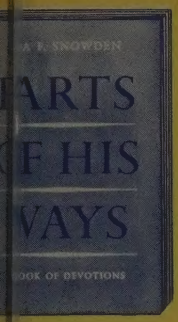
Books that are timeless



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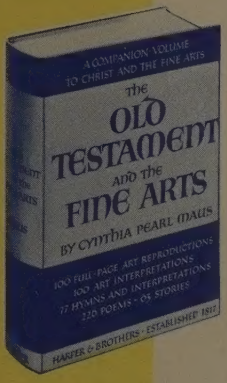
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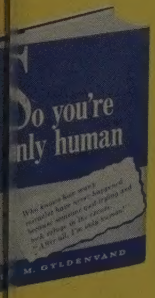

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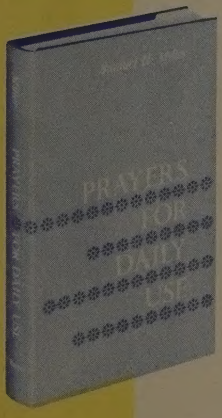

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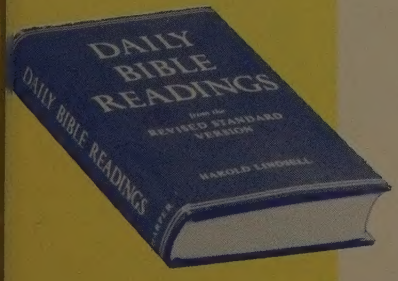

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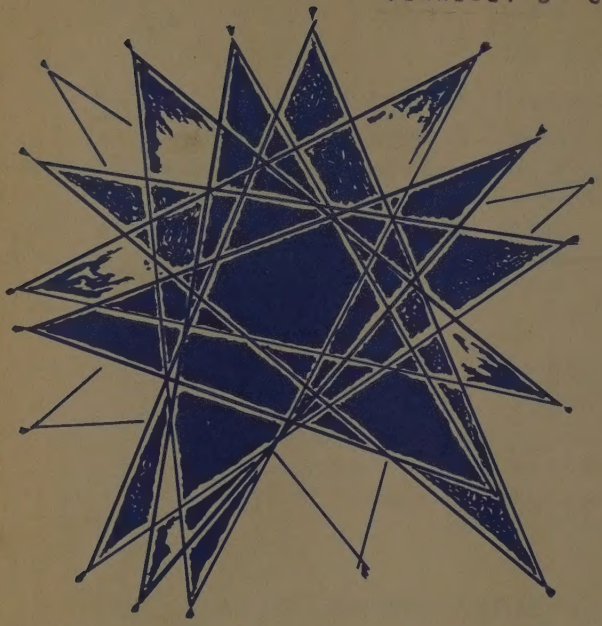

His Shining Star

The wise men come led by His shining Star
Bringing Him gifts. They bring gold for their King.
For their high priestly Lord they come from far
With frankincense. Then bending low they bring
Myrrh for their Savior, crucified. The gold
I brought my King was not a shining coin,
But it was golden life with interlacings bold
Of laughter and of song—lest I purloin
From Him His due. Then on His altar there
I laid my frankincense—a faltering heart
That worshipped Him. My paltry gifts laid bare
His longing for a soul that kept a part.
'Twas then His shining Star my heart did stir,
And bending low I gave myself as myrrh.

—MELVA ROREM